1: Handy E-5 (1920-1921)1923 OX6 Marquesas OX6

The Native Culture in the Marquesas

By E. S. Craighill Handy

INTRODUCTION

The following description of the native culture in the Marquesas Islands is based on original research during a nine months' residence, supplemented by knowledge derived from printed literary sources and unpublished manuscripts. As ethnologist of the Bayard Dominick Expedition to the Marquesas, sent by the Bernice Pauahi Bishop Museum of Honolulu, I arrived in the Marquesas September 21, 1920, remaining until June 21, 1921. The other members of the party were Ralph Linton, archæologist,, and Willowdean Chatterson Handy, volunteer associate.

Sincere appreciation for the opportunity to pursue this piece of research is here expressed to Mr. Bayard Dominick of New York, who financed the Expedition; to the Trustees of the Museum, under whose auspices the work was done; and to the Director, whose staunch support was unfailing. Cordial thanks are expressed to the other members of our party for their willing and productive coöperation in the work in the field. Especial thanks are due to Jane Lathrop Winne and the editorial staff of the Museum for their aid in the preparation of the manuscript in its last stages. The maps were made by Stanley C. Ball from charts issued by the U. S. Hydrographic Office; the drawings are by Willowdean Chatterson Handy.

To many others whose friendship and courtesy did much to make the work in the field successful, thanks are due. The party owes a particular debt of gratitude to the Administrator of the Marquesas, M. G. de Poyen-Belleisle, who, as the representative of France, extended to the American party every possible courtesy, including the free use of government buildings for residence and work, and whose personal friendship and courtesy did much to make our stay agreeable. Particular thanks are due to three members of the Catholic Mission (La Congrégation des Sacrês-Coeurs de Picpus) of the Marquesas, to Monseigneur David Lacadrê, le Père Simeon Delmas, and le Père Ignace whose interest and generosity opened to me information to be obtained from no other source, contained in manuscripts written by the Catholic fathers and now in possession of the Mission. To M. Paul Vernier, head of the Protestant Mission, and to Mr. Frank Varney of Atu Ona, we owe a debt of gratitude for their hospitality and for the aid that they gave to the work through introductions and personal interest. Special thanks are due also to M. Guillitou of Atu Ono, Mr. Henry Lee of Pua Ma'u, Mrs. G. M. Fisher of Taio Hae,

[p. 3]

141 23. Zygomatico-frontal index $= \left\{ \frac{\text{Measurement No. 8} \times 100}{\text{Measurement No. 9}} \right.$

24. Zygomatico-mandibular index $= \left\{ \frac{\text{Measurement No. 10} \times 100}{\text{Measurement No. 9}} \right.$

25. Anatomical facial index $= \left\{ \frac{\text{Measurement No. 11} \times 100}{\text{Measurement No. 9}} \right.$

26. Nasal index $= \left\{ \frac{\text{Measurement No. 13} \times 100}{\text{Measurement No. 12}} \right.$

27. Physiognomic ear index $= \left\{ \frac{\text{Measurement No. 15} \times 100}{\text{Measurement No. 14}} \right.$

122 141 Through a series of accidents Handy was not supplied with a stature rod until near the conclusion of his studies. He used a makeshift apparatus consisting of a pole and a tape. While the measures were taken with the greatest care Handy suggests that the body measurements may not be strictly comparable with other studies but are valuable for intra-group comparison. I had no opportunity to do field work with Handy, but he was trained in anthropometic technique by Professor E. A. Hooton, whose technique is for the most part similar to my own and that of Gifford and McKern. It is possible but not altogether certain that Handy located the nasion at a point lower than Gifford, McKern and I did. This possibility should be borne in mind in comparative studies on facial height and nasal height.

The anthropometric data were supplemented by observations on characters not quantitatively measurable or attribute characters. The conceptions held and the standards used for this part of the field work have been discussed in detail in a previous paper of this series.[6] It is sufficient to say that such characters were described in terms of their total range in mankind. It is obvious of course that their chief value lies in their utility for intra-group studies. Only the most general comparison can be made with the studies of other students. Hair samples and photographs of the individuals studied were submitted with the records. These enabled me to gauge the differences in the conceptions as given by Handy, Gifford, McKern, and myself. The most important difference is in our standards for hair form. Handy had a tendency to class hair form about two degrees higher than I would have done in the scale of waviness or curliness. In particular he used curly in the popular sense, whereas I reserve this term for a very particular and rare form of hair. This does not imply that Handy is wrong and that I am right. It is most probable that I somewhat minimize the degree of curliness and that Handy somewhat magnifies it. In regard to women who have longer hair our views are more nearly in accord.

[6] B. P. Bishop Mus. Mem. VIII, 4, 1922.

/1/ Marquesan Sexual Behavior

The primary purpose of this paper is to present an objective report of Marquesan sexual behavior as obtained during the years 1956, 1957 and 1958 on the island of Nuku Hiva in the northern group of the Marquesas. These data will be compared with ethnographic and historical documentary evidence concerning sexual behavior, whenever possible. Further, comparisons will be made with earlier reports of the sexual behavior of the Marquesans and other Polynesian groups, as the data permits. Finally, conclusions will be presented concerning a number of aspects of Marquesan sexual behavior that have aroused some interest in previous reports.

The data upon which this report is based were collected while the author was carrying on archeological fieldwork in the Marquesas Islands, under the sponsorship of the American Museum of Natural History of New York. During these years, a total of 12 months were spent in the Marquesas archipelago, mainly on the island of Nuku Hiva. All other islands in the archipelago except Ua Huka were visited, however.

As familiarity with the native culture increased, a number of problems developed in which the evidence of archaeology and observable native customs of the present failed to coincide with certain of the previously published accounts of Marquesan aboriginal culture. Many of these /2/ problems have been dealt with in my report of the archeological excavations on Nuku Hiva (Suggs, R.C. 1961. The Archaeology of Nuku Hiva, Marquesas Islands, French Polynesia. Amer. Mus. Anthro. Papers Vol. 49 Pt. 1.). They involve such topics as the derivation and age of the Marquesan occupation, population density in prehistoric times, native political organization, economic structure, etc.

An important area in which a discrepancy between reports and observed behavior appeared was that of sexual behavior. The presentation of Marquesan sexual behavior in Kardiner and Linton (Kardiner, A. (Ed.) The Individual and His Society. New York, 1939.), quite familiar to all students of culture and

/2 cont./

personality, did not seem to coincide in certain areas with many of the more obvious native customs. Furthermore, a number of practices described for the Marquesas not only seemed to be completely absent there but also contrary to data from elsewhere in Polynesia. Preliminary investigation into the sexual behavior of the natives immediately brought forth evidence of a situation which was somewhat more complex than originally apparent, being particularly interesting as a case in the dynamics of Marquesan culture contact, as will be demonstrated in this paper. 121

Investigation Techniques

In the investigation of sexual behavior in the Marquesas, fluency in the language was of utmost importance. Actually, I believe that it is extremely difficult to conduct any type of valid anthropological investigation in Eastern Polynesia without attaining linguistic proficiency. The Marquesans use their native tongue as a weapon against outsiders, who they consider will never bother to learn it. A large amount of joking /3/ and trickery is indulged in before the face of the investigator who must work through an interpreter. In such a situation, it is relatively easy for the native to impart erroneous information without too much fear of being apprehended in his falsehood. 122 123 191

The native language has become an efficient tool with which the Marquesan may satisfy his intense resentment against the privileged white intruders, and their inquisitive prying, by astutely misleading them, until, hopelessly confused, they become a source of fun and butt of derision for the whole population. [609] [522]

However, knowledge of the language on the part of the investigator makes such deviousness impossible, contributing materially to the collection of information on any topic from weather prognoses to historical traditions. 122

Direct interrogation of informants on the physical aspects of sexual behavior proved to have a relatively limited utility. Despite the fact that sexual topics comprise a large part of the 124 [521]